

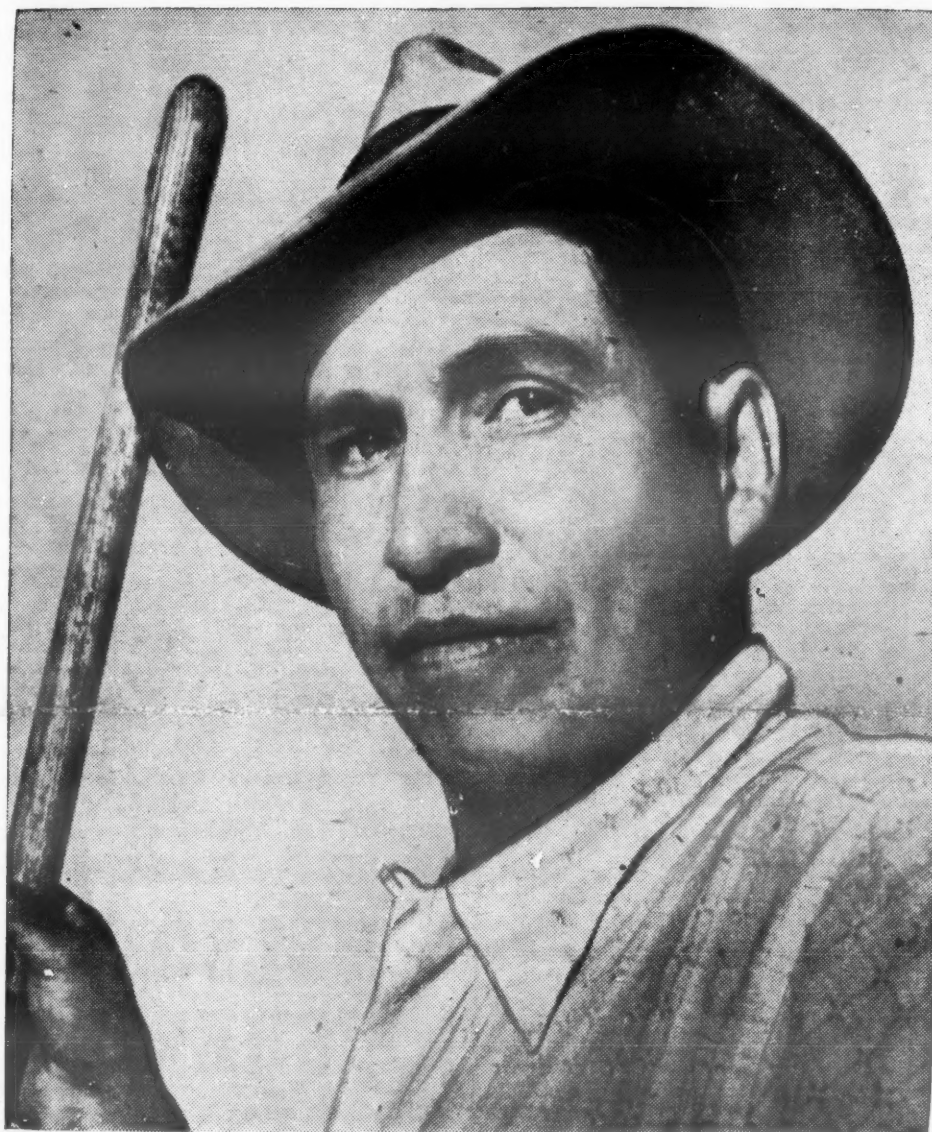
# the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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VANCOUVER, B.C., SEPTEMBER, 1953

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CHIEF NORMAN MAYTVAYSHING

Salteaux Indian Chief holds farmer's pitchfork (not an Indian war club) after ordering white bathers and army observers from the tribe's reserve.

## Chief Closes Reserve To Whites

By JEAN SHAW  
Toronto Star

WINNIPEG, Sept. 3 — "Liquor and polio . . . that's why I keep white people off my reserve and away from my people. They bring trouble to our women and sickness to our children. Besides, my lawyer says I can kick anybody off the reserve I want to."

That's how Norman Maytvayshing, 36-year-old chief of the Salteaux Indian tribe on the Dog Creek reservation explained what amounted to a miniature warpath and some of his braves went on last Sunday.

The chief and a group of five

men and two women from the tribe ordered about a dozen white bathers, residents of Eriksdale, 14 miles to the east, off the reservation beach, a quarter mile stretch of white sand, and stood by till they left.

They put up road blocks on the road into the reservation, and stopped and searched all cars heading reservation-wards. No vehicle containing any whites was allowed to proceed.

Then, as the end of a perfect day, the group descended on an army observation post which was set up on the reserve five days ago as part of an army flare sur-

vey in Northern Manitoba. They ordered the three army observers on the post to leave immediately. The men went.

Camp has now been shifted five miles off to a spot a mile outside the reservation's boundary.

Today, stooking a field of oats on an off-reservation farm, Chief Maytvayshing told The Star his side of the story.

"First, I am angry at the people of Eriksdale," he said. "All summer since the weather first got warm carloads of them come out every night and on Sunday to our beach. They are mostly men who come in these cars and they bring liquor.

"They sit on the beach and coax our women to come drink with them. They get our women drunk," continued the chief, who is the father of six children.

"The men in our band get mad about this," he went on. "They come to me and ask me to stop it. I go to our Indian agent, but he does nothing about it. So I decide to stop the white men coming on our reserve myself. I can do it. I am boss-man."

The white visitors to the reserve carry polio, Chief Maytvayshing is convinced. "We had no sickness until the white people started to

(Continued on Page 5)

## News from the North

CHIEF J. ANTOINE, Associate Editor

# Lejac School Centre of Learning

A familiar landmark to motorists and train passengers in the peaceful Nechako Valley 104 miles west of Prince George is the Lejac Indian Residential School erected in 1922 by the Indian Affairs Branch of the federal government.

The Oblate Fathers, assisted by the Sisters of the Child Jesus, are in charge of the institution.

The provincial programme of studies is followed from Grades One to Eight. Those wishing to continue high school education may do so at the Kamloops Indian School. During the past year 14 boys and girls of this district have been following higher studies at Kamloops.

The Lejac School offers residence for 185 pupils. They come from as far as Fort Grahame on the north and Hazelton on the West as well as from the various reserves in the surrounding district. On the larger reserves, such as Stoney Creek and Fort St.

James, day schools have been provided. From these places only the children who need special care attend the residential school.

## HOCKEY

Beside the regular classroom programme, various activities are provided for the development and happiness of the children. Competitive sports are encouraged with special emphasis on hockey. The Indian boys show a natural aptitude for hockey and some very fine players are produced. Unfortunately very few continue this enthusiasm after school years. If they did continue they would soon rank among Canada's hockey champions.

Movies are provided every weekend for the entertainment of the children. Music, dancing and the various games enjoyed by children are included in the programme. The productions of the National Film Board as well as the various visual aids offered by the University of British Columbia and the provincial Department of Education are put to good use.

The health of the children is given constant consideration. The school provides a full-time registered nurse and Dr. McDonnell of Vanderhoof holds clinic at the school every Tuesday afternoon. Chest X-rays are taken every six months by the X-ray staff of Miller Bay Hospital. The services of an eye specialist and a dental surgeon are provided annually and every child is given the necessary attention.

Glasses are provided when necessary and constant attention is given to oral hygiene.

Credit must be given to the Indian Affairs Branch of the federal government for the progressive attitude which has been shown in recent years regarding Indian education. Each year brings more and better facilities for the advancement of this important work.

The immediate representative of the Indian Affairs Branch, Robert Howe of Vanderhoof, is in constant touch with the Lejac School as well as the day schools in this area. He has instigated many improvements in this important field

the true value of which will be recognizable in the future development of the Indian population.

## Home of Former Indian Chief Burns

A fire of undetermined origin recently leveled to the ground the home of Alex McKinnon, popular ex-chief of the Necoslie band.

The fire started while all members of the family were absent from the home. It was around 11:30 p.m. when flames were seen coming from the building and before anyone could reach the scene it was too late to save any of the contents.

The home was located on the Necoslie Reserve at Fort St. James. Three of the children, a girl, 7, a boy 12 and a girl 11 had attended a movie and were on their way home when they saw their home on fire.

The home had almost been completed when the fire struck. It was 28' x 30' with full basement and had electric lights installed.

## Reader Seeks Facts On Ancestry . . . Any Help?

Worcester, Mass.  
Dear Chief J. J. Antoine,  
Northern Associate Editor,  
The Native Voice:  
Dear Chief Antoine,

I receive your paper each month and like it very much. I would like to know if you know anything about the Indian from Maine?

You see, my great grandfolds were Indians on my mother's and father's sides. On my mother's side, they came from Lisbon Falls, Maine; they were the Warumbo. I was named for one of the princesses; she was Princess Winona. Now I know the Warumbo were a small tribe from a large tribe and I would like to know what the name of the large tribe was.

My father's grandmother was Princess Quaquilla from the Iro-

quois or Wyandotte. She married Frank Harmon and they lived in Brighton, Maine for a while and I would like to know which tribe it was, the Iroquois or Wyandotte.

I belong to the American Indian Federation, Rhode Island and I like to go in the circle in costume at Pow-wow time. I would like to know what they wore and the colors. If you could help me, I would be grateful and will supply any more names or places you might need.

Winona Baroni

EDITOR'S NOTE: Can any of our readers supply the required information? If so, send it along to the Native Voice at 325 Standard Building, Vancouver, B.C., or to Chief Antoine at Fort St. James, B.C.

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# Archbishop Reviews Indian Education

Great tribute was paid to the Indian people of British Columbia recently, when His Excellency, Archbishop Duke, addressed the graduates of the St. Mary's Indian Residential School at Mission, at their annual commencement exercises.

Outlining the interesting and fascinating history of the Indian people of the province, the Archbishop showed the great progress made by them in recent years, and pointed out how the development of education among their children holds out great promise for the future of these people.

Full text of the Archbishop's address follows:

"I must thank Father Hennessy for his kind invitation to be here tonight. I think he knows I am always happy to come among the Indian people and especially among the Indian children.

"From my earliest days in British Columbia I have realized the debt that the Church owes to the Indian people. When the early missionaries came among them, they received them, not perhaps without misgivings, for they were strangers with a different language and mentality coming into their territory; but they listened to their instructions and learned the prayers and then asked to be admitted to the Sacraments of the Catholic Church.

"Later on, they helped the missionaries in every possible way and took them through the rivers and over the lakes to other distant places where their people lived and helped them make contacts with the missionaries, thus spreading in a wonderful way the doctrine of Christ in this area.

## HELP BUILDINGS

"Afterwards they helped the missionaries to build the necessary churches and fit them with the articles necessary for divine worship. And when Catholic schools were provided by the early Bishops and missionaries, the Indian people sent their children to them sometimes at a great sacrifice for the residential schools—before the advent of the day schools—were a distance from the homes on the various reserves.

"From those days until the present day the Catholic Indian people of British Columbia have given an outstanding example of fidelity to our Holy Faith. No difficulty, no distance, no inducement has been able to shake the matchless faith

of the Catholic Indian people of this province.

"Since they were the first Catholics here, they might be called the foundation stones of the Church in British Columbia; and we are inclined tonight to acknowledge and express our sincere appreciation of their deep faith in God, their confidence in the Blessed Virgin, their love and knowledge of our Holy Faith, and their fidelity to their Bishops, priests and to our Beloved Holy Father, Pius XII. When we have our Jubilee celebrations this fall we hope to recognize again the Indians' fidelity to the Faith by calling together all our Indian chiefs in a special gathering.

## POVERTY

"Some years ago, when visiting the different reserves, one could see that the Indian people needed a helping hand.

"Oftentimes there was real poverty on the reserves because, with the advent of new settlers in the province and in the forest, the game, fish and fur reserves of the Indian people were disturbed. Added to this, commercial interests came as the country opened up and made possible for all, even the whole world, the wonderful silver harvest and shell harvest of the Pacific Ocean and the rivers leading into it.

"One could see the great need for hospitalization among the Indian people. Oftentimes it was difficult when sickness came for them to get into the small ordinary hospitals and they were a long distance from the departmental doctor. Sometimes epidemics, and especially tuberculosis, could not be checked in time and the prenatal and post-natal care of mothers seemed almost impossible due to the lack of accommodation.

## SCHOOL PROBLEMS

"One could realize, too, the difficulty in education for the Indian people. Oftentimes the children could not come to school until they were older; they then had to learn another language; and then had to leave school when the age limit expired, so arranged in order to give other little children an opportunity to have at least some time in school.

"Some few years ago a survey was made of some 4,000 Indian children in the province. This revealed that less than 200 children reached Grade 6.

"But now, happily, all that is changed or is in transition. Now the department has opened many day schools that allow education to be available not only to the children, but to go from the schools, through the children into the homes. Now the residential schools, besides providing the primary classes, have also provision for the classes of high school up to and including Grade 12 and graduation.

## HOSPITALS

"Now the Indian people have their own hospitals. A wonderful work has been done by Dr. Barclay in the eradication of tuberculosis in the three tuberculosis hospitals in the province.

"Now many Indian families are doing well on their farms, or at logging or at fishing. Many of the reserves show a wonderful improvement in the homes where, under the direction of the department, modern homes are being built.

"There is yet much to be done to make for the necessary progress and welfare of the Indian people. According to the latest figure we have for Indian population—taken in 1949—there are 138,407 Indians in Canada. Of this number

72,950 are Catholics. There are 27,908 Indians in British Columbia and of this number 13,977 are Catholics. There will certainly be an increase in these figures in the new 1951 census, the figures of which are not yet available.

"What will contribute most to lift up your people and to make for their progress and welfare in the days that lie ahead? The most powerful lever will be education. You know how, with a lever placed over a stone, you can move up a weight that you would never otherwise lift.

"Need I tell you that the government wishes you to take this method of advancing your people? The Federal Government, through the Department of Indian Affairs at Ottawa and in British Columbia, has always recognized the right of parents of children to send them to the school of their choice and has always provided Catholic schools, primary, secondary and residential, for our Catholic children. Only last week it was my privilege to bless a beautiful new \$40,000 school at Sechelt, provided for the Catholic Indian children by the government.

(Continued on Page 7)

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## A Better Break For U.S. Indians

(The following editorial was submitted to THE NATIVE VOICE by Chief Split Feather as it appeared in a recent edition of the Las Vegas Sun.)

**M**ORE than three-quarters of a century have sped along since Crazy Horse and Sitting Bull led their braves into battle against the men of General Custer. Geronimo surrendered in 1886. The interval has been long enough to accommodate two entire generations but not to alter the philosophy of the conquering white an—his laws still look upon the conquered Indian as "hostile and uncivilized," the subject of an alien nation.

The wrongs which such a philosophy and such laws have heaped upon the descendants of the aboriginal Americans have been often told and widely lamented. The greatest of these may be economic, but not the least is the affront put upon the dignity of the race—a race physically pushed around, herded into reser-

### DELAWARE INDIAN

## Thanksgiving Prayer

By BIG WHITE OWL  
 Eastern Associate Editor

*O, Thou Great and Good Spirit, Thou Supreme and Infinite One, in whom the earth and all things in it, may be seen. A Great and Mighty "Kitche Manitou" art Thou, clothed with the day, yea, with the brightest day, a day of many summers and winters, yea, a day of everlasting continuance.*

We give thanks to Thee on this day, October 12, 1953, for all "Nature" and its wonderful and mysterious ways of life development.

We give thanks for being able to hear, and to understand, the sweet music emanating from the trees, swaying and singing in the gentle breeze.

We give thanks for the beautiful flowers, the medicinal roots and herbs.

We give thanks for the winds, the fleecy clouds, the rain and snow.

We give thanks for being able to appreciate the beauty of the rippling streams, leisurely flowing along winding trails and shady nooks.

We give thanks for having learned how to stand in silent salute as "Wild-Geese" pass overhead in wondrous formation and majestic flight.

We give thanks for the awe inspiring, deep blue waters, the great lakes and the seas, and all the life therein.

We give thanks to "Our Creator" for abundantly supplying us with corn, beans, tobacco, pumpkins, squashes, potatoes, tomatoes, nuts and berries, for the beavers and fishes in our rivers, for the deer and elk in our forests.

We give thanks for our good health. We are, indeed, very happy to see the leaves of the trees, red, gold, brown and purple; falling, gliding, drifting, sailing, down to earth again.

We give thanks for having lived another year, for having enjoyed the seasons of winter, spring, summer and autumn.

We give thanks to 'the great shining sun,' to the pale moon, to the numberless stars, to Our Mother, the Earth, whom we claim as our mother because 'the good earth' carries all the people of the world and everything they need.

We give thanks because when we look around, we cannot help but realize that "Kitche Manitou" (Great Spirit) provides all of the important necessities of life for us. For all of these, and countless other blessings, we thank Thee from our hearts. . . . O, Thou Great and Good Spirit, Creator of All Things . . . Hear Us!

WE HAVE SPOKEN!

vations, neglected, subjected to shameful supervision, discriminated against, relegated to second class citizenship.

There have been sporadic efforts to correct this state of affairs. Legislation has been put forward but never pressed to enactment. Such an effort is again apparent. The House Appropriations Committee has recommended that Indian tribes as soon as qualified, be removed from Federal guardianship and be permitted at last to live their lives in decent freedom, away from the restraining hand of the Bureau of Indian Affairs.

The Committee notes that numerous tribes and communities embracing the 350,000 total Indian population have long been qualified for such separation. Prominent among these are the 7000 Indians now living on more than 100 reserved areas in California—men and women who have for years been fighting for release from Federal bondage and for recognition as competent, full-fledged citizens.

As a case in point, the House Committee cites the Klamath tribe of Oregon. To operate the Klamath Indian Agency this year, the tribe will contribute \$1,991,000 from its own treasury as against \$149,060 in Federal funds. The tribal treasury will pay for 97 of the 113 Federal employees assigned to the Agency. The procedure strikes the Committee as "a complete waste of taxpayer dollars"—not to mention tribal funds.

Here, as with other tribes, the reason for supervision and control disappeared long ago. Wherever given half a chance the Indian has shown remarkable ability to achieve what a recent report described as "adjustment to the demands of a complex white world, while retaining his ancient, honorable identity. Some tribes, notably in the Southwest, have been retarded by lack of educational opportunity and are not yet ready to manage their own affairs.

The House Committee properly recognizes the need for a careful study of the situation. Just as properly, it urges that wherever and whenever an Indian community shows itself qualified, it be released from its onerous condition and, as quickly as possible, be granted freedom and a full measure of rights and privileges.

### CONTINUED FROM LAST ISSUE

## The First Gardeners

By BIG WHITE OWL

### STILL PLAY PART

Although my people are hindered by many misunderstandings, and discriminatory laws, they are still playing their part in this rapidly changing world and getting along. They served with distinction in the last World War with the Armed Forces of the Allied Powers. In peace and in war you will find Indians working in factories, on the farms, in the offices, and many of them have and operate their own business, others operate well managed farms and are highly respected in their communities. The Mohawk Indians of Caughnawaga, Quebec, are world renowned structural steel workers, having worked on just about every large steel construction job in the U.S.A. and Canada. . . . They helped to build the Empire State Building, and the Golden Gate Bridge in California, the Rockefeller Centre, The United Nations Building, the great Canadian Pacific Railway Bridge which spans the mighty St. Lawrence River. . . . And a number of native Canadian Indians are helping to build Canada's first subway right here in the city of Toronto.

In the higher arts and sciences, we have doctors, nurses, lawyers, magistrates, technicians, and today we have one native Canadian Indian Member of Parliament in British Columbia. . . . Gradually we are beginning to gain recognition; slowly we are winning the battle for equal opportunity and equal rights—I sincerely hope that I will live to see the day when we will no longer be regarded as "second class citizens" right in our own country.

Ours is a rich inheritance that is too little appreciated by those who call themselves Canadians.

I Have Spoken!



BIG WHITE OWL  
 Eastern Associate Editor

Mr. Jasper Hill,  
 130 Duvernay Ave.  
 Toronto, Ont.

Dear Mr. Hill:

We, the members of Huron Home and School Association, wish to thank you sincerely for addressing our last regular monthly meeting.

We want you to know how much we enjoyed your very fine message and also your splendid films.

We also wish you a great deal of success in your commendable effort on behalf of your people.

Thanks again,  
 ADELAIDE FIRMAN  
 Corresponding Secy.  
 Huron St. Home and School Association

Toronto, Ont.  
 April 14, 1953



# Liquor Emancipation Looked For

By ALFRED SCOW  
Business Agent

Native Brotherhood of B.C.

The liquor privilege granted to the Natives of B.C. is limited to drinking in beer parlors. We cannot take a case of beer home; we cannot take a case, or a bottle of beer out of the beer parlor and we cannot buy liquor at the liquor stores. If we wanted a quiet drink at home, or a sociable drink at a friend's place we could not do so without violating the law.

On the other hand there are people among the non-natives who know what it is like to invite their friends home for a social drink. In other words, we have to limit our social drinking to the public beer parlors and we cannot really entertain our guests at home. Beer parlors on the whole are quite pleasant, but they can never compare to the quiet tranquility of what a drink at home must be.

Under the present liquor set-up, we still have to patronize bootleg-

gers for liquor after the beer parlors close. We are looking hopefully to the coming changes in the B.C. liquor distribution system.

We have been on trial ever since the Province granted us the right to go to the beer parlors. Some of us have been guilty of "going Indian," or in other words "too intoxicated to realize and appreciate the nature and quality of our acts" while the rest of us have behaved quite well.

Among the skeptics in the gallery of judges, some have said, "see I told you so," the minute there is some bit of news that says "Indian Drunk Goes Berserk." Others have said let us have a look at other people such as the English, Scots, Norwegians, Swedes, etc. Among them there are those who cannot handle their liquor. And there are those who do not know when to stop drinking; do we condemn the whole race for the faults of those few? Certainly not! Then why should we condemn the whole race of Natives for the misdeeds of some of them.

On the whole we have taken this one liquor privilege in our stride and adapted ourselves to it like fish in water. We have not lived up to the expectations of the skeptics who said, "They are just like children and should not be trusted with anything."

An article which was printed in the Native Voice in 1950 and reprinted in the same year in February on the editorial page of the Sun said "let the Indians decide for themselves whether they want to drink or not." The latter statement seems to be the more apt description, today, of the way we are behaving under the present liquor "set-up."

Some of us have actually been drinking less beer now than we did in the days when we were not allowed in the beer parlors. At any rate, we have proved ourselves to be like other people.

It was quite disturbing, recently, to see in the papers and to hear on the news broadcasts that our brothers in Prince Rupert were on a drunk riot, especially since shortly before that a prominent psychologist in Vancouver had commented on the good behavior of the Natives' drinking in beer parlors.

There the news was too quick to take the negative side and play up the "Indian" because later it was revealed that the so-called "mob" consisted mainly of "white people." The number of those charged with

unlawful assembly was twelve, "which included nine whites and three Natives."

It is becoming more and more apparent that generally speaking, when given the chance, we are people who can adapt ourselves to the demands of our present day society. We hope that we will be allowed to take another step in our liquor emancipation very soon.

## I.W.A. ACCEPTS N.B. TRANSFERS

By ALFRED SCOW

On July 20, 1953, in a letter to the International Woodworkers of America, the Native Brotherhood of B.C. asked for a transferable membership arrangement with that organization. The B.C. District Council Number 1, of the I.W.A. wrote a letter to the Brotherhood dated September 11, 1953, in which they complied with our request.

"I have consulted with our Local Unions in regard to your request of July 20th, on membership transfer, and our Local Unions have replied complying with your request."

The arrangement means that our members in good standing, who go from another industry into employment under I.W.A. jurisdiction, will not be called upon to pay initiation fees into the I.W.A. Our members will, however, be required to pay monthly dues to the I.W.A.

Upon leaving the job under I.W.A. jurisdiction, our members will not be responsible for further dues to the I.W.A. and they will turn in their books to the Local Unions. The rate of dues will be the rate that the particular Local Union imposes on I.W.A. members for that Local. If our members quit and then go back later on to take a job under the I.W.A., the same procedure and rate of dues apply again.

This arrangement was prompted by some of our members of the West Coast of Vancouver Island. We sincerely hope it will be of benefit to our members and we urge you all to give your fullest co-operation to the I.W.A. and also to their Local Unions. If any of our members have any difficulty with this arrangement, please be sure to contact the Brotherhood

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Cont'd From Page One

## Closes Reserve

come," he said. "Now we have two, maybe three children sick. I think it is polio."

The chief stressed that he "has nothing personal against the army. They didn't ask me if they could camp there. And they didn't have any papers saying they could stay there."

In this respect, the chief was right, confesses Major L. M. Sebert, of Ottawa, officer in charge of the army flare survey.

"Actually the army is supposed to have authority from the department of citizenship and immigration's Indian affairs division," said Major Sebert. "But I've worked on reservations for the last three years and I got tired of carrying around a little pink piece of paper nobody ever asked for. Ottawa knows about this post but official permission was not asked for."

The chief's ordering the army post to move has cost about \$1,000, Major Sebert estimates. "It's washed out the work of two observation nights."

The first the army trio heard of the trouble was when Staff-Sgt. Alex Howie of Shilo was returning from Eriksdale in an army truck. "A bunch of Indians stopped me and searched for liquor," he said. "They told me they were coming to the camp later. So I came on and prepared the boys."

The official Indian party turned up about 10:30 p.m., according to

Staff-Sgt. Robert Dennis of Ottawa, observer in charge of the post.

"They asked to see our papers for permission to camp," recalled Dennis. "When we didn't have them, they threatened to have their lawyer on us. All they would say was, 'You go . . . now.' We couldn't argue with them. But we finally talked them into letting one man stay with our equipment overnight."

The army pays a fee of 50 cents a day to the owner of the property they camp on. The chief would have collected this fee.

Chief Maytvayshing was born on the reservation. He is an elected chief, as is the custom in his tribe, and is now serving a second term as chief. Terms are two years in duration. There are 253 members in the Sauteaux tribe.

"I wasn't on the reservation or I don't think all this would have happened," said Jack Allbright, Indian agent.

In Eriksdale the town folk are annoyed. The reservation beach is the only one in the area and the chief's men are still stopping all white-owned cars.

"There's been nothing but trouble ever since this new chief was elected," said one store owner. "He can't keep his people in order and he wants to boss us, too."

Chief Maytvayshing's answer to that: "I'm boss-man, my lawyer told me so."

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## Needs Enlarging So All Can Get In

Editor. Ladysmith, B.C.  
The Native Voice,  
Vancouver.

Dear Mrs. Hurley:

I note in your issue of June that Chief Paul Cooke of Alaska criticises my letter of Nov. 51, in which I suggested that we should have a greater amount of B.C. News. I accept his remarks and extend my compliments to him on the able and friendly way in which he dealt with my request.

I would, however, point out that my meaning was not that we should have more news of B.C. at the expense of news from farther afield. What I really meant to suggest was that our magazine needs to be enlarged, so that all can get in.

As I am not an Indian I fear that to refer to the Native Voice as "Our" magazine might not be altogether acceptable, but as I am truly interested in the movement to give the Indian his rightful place in his own land, I hope your readers will not object to me using the term "our".

I feel at times that perhaps I should not stick my nose into other peoples affairs, on the other hand it may be that the refusal of the Indians on the whole to accept the friendship or interest of the white men is the main cause of us not thoroughly understanding each other. I admit that I do not blame the Indian very much when one considers his past experiences.

The report of Chief Paul Cooke is well done and I feel sure he can give us much of interest in future.

FRANK C. HIGHFIELD.

## RENEW YOUR SUB

Send Money to:

THE NATIVE VOICE

325 Standard Bank Bldg.

Vancouver, B.C.

## Wash. Indians May Buy Liquor

Any Indian in the State of Washington now can step up to the bar and order his favorite beverage.

The State Liquor Control Board this month repealed a regulation which prohibited sale of liquor to Indian wards of the federal government.

Board Chairman Evro M. Becket said the action was designed to bring board regulations into line with both federal and state laws.

A federal law, which became effective August 15, permits sale of liquor to Indians in accordance with the laws of the individual states.

The action will affect most of the approximately 16,000 Indians in the state, the chairman said.

But he added, it will have no effect on Indian reservations where the liquor question will be decided by local option.

## P.M. Wants More Indian Sweaters

DUNCAN — Presentation of Cowichan Indian sweater to Prime Minister Louis St. Laurent at 1952 Cowichan exhibition has opened up a new market for the skill maker of the sweaters, Mrs. Charlie.

A letter received by Mayor J. Wrang from the office of Fisheries Minister James Sinclair, asked for prices and size range of sweaters for both adults and children.

The letter said the Prime Minister liked the sweater presented to him so well that he now wanted to buy sweaters for members of his family.

Mrs. Pat Charlie made presentation sweaters for President Truman when he was in office, for Lieutenant-Governor of Canada and for Bing Crosby.

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VANCOUVER, BRITISH COLUMBIA



CONTINUED FROM PAGE 3

# Archbishop's Address

## MISSIONARIES

Need I tell you that the Oblate Fathers and the Sisters of St. Ann, the Sisters of the Child Jesus, the Sisters of Christ the King and the Sisters of Charity of Halifax, realizing the value of education, have made the greatest sacrifices to help you and have appointed superiors and missionaries and teachers best equipped to help you to take this education?

If you do your part and take advantage of the facilities offered for more education you will be moving in the right direction to help your people. The program is right, prepared and executed so well, points out that you can be successful in the work of education.

You have excelled in certain departments of the school, namely, the chapel by your Christian piety and devotedness; on the campus and in the gymnasium by your physical culture; in your competitions in music and singing; and especially in domestic sciences, in the art of keeping house, sewing and in embroidery; and in manual training in your workshops.

Since you have done so well in these different departments, you can also excel in the study hall and in the classroom, mastering the different subjects that are included in a higher education.

## PERSEVERANCE

There are qualities that make for success in study. One of these is perseverance. When you meet difficulties, you must face them in the hours of study just as you will meet and face difficulties in the years of life later on. But if you persevere and try again and again to overcome the difficulty, success will attend your efforts.

You remember the example of St. Thomas, the great scholar and theologian and the patron of Christian schools. He had his difficulties and had to persevere.

When he found a difficulty that he could not master in the interpretation of the Sacred Scriptures in the problems of theology he would not kneel down and say a beautiful prayer: "Grant me, I beseech Thee, O Merciful Lord, to persevere ardently to study prudently and to fulfil perfectly the things that are pleasing to Thee, for the sake of the praise and glory of Thy Holy Name. Amen."

## UNSELFISHNESS

Another quality that makes for success in study is unselfishness. When you are studying, think that you are not studying for yourself.

## A Great Service"

Kamloops, B.C.

Dear Madam:  
Enclosed you will find \$1.50 for your subscription to the NATIVE VOICE.

I want to thank you for continuing the paper after my subscription ran out.

I find many items of interest in your paper and also think you are doing our people a great service.

Hoping you will continue your paper for many years to come.

I Remain  
Yours Truly  
Mrs. Pat Jules.

selves alone; you are studying to help your people; to make them realize the need of education and to show that it is possible to be successful in education.

"Now you have completed your high school course and perhaps it is in your minds to advance to higher studies. It should be the ambition of some Indian girls to become nurses, teachers, social workers and typists. It should be the ambition of some boys to be practical business men, successful farmers, mill workers, capable fishermen, dentists, medical doctors and engineers. I mention engineers especially because they have to be so exact. They must have an eye for detail and you know that no one has a sharper eye for detail than a young Indian who can see at a glance what has passed across his path in the forest, noting every detail.

## TEMPERANCE

"Before closing, I would like to say a word about the virtue of temperance. The excessive use of strong liquor has been an obstacle in Indian life during the past years. I know that you have in St. Mary's school a unit of the Archdiocesan Catholic Total Abstinence Union and that you have all made the sacrifice of promising total abstinence. Little by little this movement will grow among the Indian youth to protect them from the ravages of intemperance and to save them from the crimes and sins that follow in the wake of the immoderate use of liquor purchased or made on the Reserves.

"I have not spoken on religious vocations tonight because you know we have the Crusade for Vocations to the Holy Priesthood and the Religious Life in the Archdiocese at the present time. I realize that this has been brought to your attention already and many times it has been pointed out to you how to decide what is your true vocation in life, namely, by prayer; comparison of the three different states in life; and by seeking the advice of your parents and spiritual director.

## A LEVER

"Tonight I want to impress on you the point that I have stressed in this address; namely, that the lever to help your people to progress for their happiness and welfare is the lever of education.

"I want to congratulate those who have received their Diploma tonight and I enter into the joy on their graduation. They are leading the way for their people to future success in life. I wish all the children of St. Mary's the happiness of this time when they are preparing to return to their

homes for a long vacation. If you carry home with you, dear children, the teaching you have received in this great school, your parents will notice the great change in you and they will be inclined more and more to give you those wonderful opportunities of acquiring a solid Catholic advanced education."

**Patronize the Advertisers  
in THE NATIVE VOICE**

## TRANSFERS

(Continued from Page 5)

Office and we will take the matter up with the Vancouver Office of the I.W.A. George H. Mitchell, secretary-treasurer of the I.W.A. concludes his letter by saying:

"Should you have any trouble in this matter with any of our Local Unions, would you please correspond with myself."

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